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GENERAL AUTHORITIES

OBEDIENCE IS THE FIRST LAW OF HEAVEN

by Elder S. Dilworth Young
First Council of Seventy

● MANY YEARS ago President Charles W. Penrose of the First Presidency attended a sacrament meeting in Richards Ward in Salt Lake City. Just before the meeting commenced President Penrose walked down the aisle toward the pulpit, accompanied by the bishop. About halfway down he stopped, turned to the bishop, and inquired of him, "Who put that sign there?" "That sign" was a placard that was attached to the front of the pulpit and that read:

"Order is the first law of heaven."

The bishop didn't know but supposed that the sign had been installed by one of the auxiliaries. Nothing more was said. The march down the aisle continued, and the meeting duly commenced.

I do not know what subject President Penrose intended to speak on when he arrived at the chapel, but when he arose to speak, he said that order is not the first law of heaven,



but that obedience is. He spent the next 45 minutes marshalling instances and scripture to prove his thesis. The main point that impressed me, a boy at the time, was that by obedience order may be established and that without obedience there will be no order, but chaos.

We are all familiar with the revelation given to Abraham concerning the purpose of the Lord God:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith,

to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25).

We have learned that in order to obey the Lord we must obey his servants. Each presiding officer is to be obeyed in righteousness, in the field of his presidency. And so it is clear that we obey the President of the Church, the president of the stake, the bishop of the ward, and president of the quorum, each in his field of service. And finally, forgotten by many as a requirement of heaven, is the necessity of obedience to our parents.

Too many of our children do not realise that obedience to parents is a principle of the gospel.

Young people feel some responsibility for obedience to the law of tithing and of obeying the law of the fast. They know they should attend Sunday School or MIA or Primary. They feel guilty if they do not attend sacrament meeting and they generally know

enough to understand that to break the law of chastity is to break the law of God. But too many of our children do not consider disobedience to their parents as breaking the law in the same manner as is breaking the law of tithing. The fault for this lack does not necessarily lie at the feet of the children. Children know what they are taught, and if they are not taught to understand and obey this first law of heaven, they cannot be expected to obey it.

There is a clear scripture that has to do with this relationship:

“ . . . inasmuch as parents have chi'dren in Zion, or in any of her stakes which are organised, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.” (D&C 68:25).

While this revelation does not specifically mention all that should be taught to children, certainly it is clear that parents must teach if children are to obey the teachings.

Home evenings and the daily association with children provide the schoolroom for the teaching. While they are small, children should be taught to obey their parents and teachers. When they enter adolescence it should be understood that with the addition of new freedom (growing up is a process of becoming progressively free) comes new responsibility of obedience to the laws upon which that

freedom is predicated. The law is clear that children obey their parents in righteousness until they reach their legal maturity. This is not something to be enforced by the parents; it is rather an obligation to be voluntarily obeyed by the children. Children should be taught that they obey their parents in the same spirit that they pay tithing, attend sacrament meeting, or keep the fast once a month.

It is a law of God.

Our first parents set the example. After he left the garden with Eve, Adam heard the voice of the Lord over toward Eden, which commanded him to offer a sacrifice.

It was a long time, during which they obeyed explicitly before an angel came and asked Adam why he offered sacrifices. His reply was short but truthful.

“I know not, save the Lord commanded me.” (Moses 5:6).

In that reply is the example that should be followed by all children. If parents tell children to be in from a party at midnight, or that they may not have the car, or that such tight clothes must not be worn, or that dresses are too short, or that the allowance this month cannot be increased, or that the lawn must be cut on Saturday, the reply of the children should be “we'll obey.”

I marvel at the meticulous care with which the Lord conducts his affairs in obedience to the laws he himself establishes.

Remember the night of September 21, 1823, when Joseph Smith was

visited three times by Moroni, and how the next day Joseph, feeling ill, was sent home to rest. He crossed the fence and fainted. As he regained consciousness, there once more stood Moroni, who told him to go to his father and tell him all that had transpired. Why? For many reasons, one of which was that he had told Joseph to go to the Hill Cumorah. Joseph could not in righteousness leave that farm without his father's permission. That was the law. Generally it was enforced. So to leave the farm and go to the hill, Joseph had to obtain the approbation of his father. Upon completion of his account of what had happened, the father told him that this was of God and to obey.

I do not recall a single time that Joseph asked permission of his father to perform any act after he was 21. Until that time he was completely obedient.

It is so with you and me and with our children. Let us, who are fathers, be engaged in the business of rearing children, teaching them the law of obedience to parents.

Let children learn this law of God as a commandment to be obeyed. Let us also teach them that this is the great restoration of the gospel promised by ancient prophets. Let us teach them that obedience to their parents and to those who preside over them, from the quorum leader to the president of the Church, is the foundation of their future success in this world and their exaltation in the world to come.

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IT'S THE MAN THAT COUNTS

by Elder Sterling N. Sill
Assistant to the Twelve

AS a kind of text, I would like to borrow a little from the philosophy of Rudyard Kipling. Kipling was an English writer born in 1865. He lived in that period when England was the world's leading naval power. He saw much of the change-over from the old sailing ship to the use of steam as a means of ocean navigation. Kipling preserved for us some interesting ideas about this transition in his poem entitled "M'Andrew's Hymn."

The dictionary says that a hymn is a song of praise or adoration, having a religious significance. Kipling's M'Andrew was the captain of an early steamship in the days when 98 per cent. of the land-based work of the world was done by the muscle power of men and animals. And even though M'Andrew's engines were very primitive, he praised God for the use of this gigantic new power that had been placed in his hands, and he looked forward to the time when his ship might attain a speed of 30 miles per hour.



M'Andrew sang:

"From coupler-flange to spindle-
guide
I see Thy hand, O God—
Predestination in the stride o'yon
connection'-rod."

The standing alone at night as he
guided his ship home from its journey
abroad, he said:

"I cannot get my sleep to-night; old
bones are hard to please;
I'll stand the middle watch up here—
alone wi' God an' these
My engines, after ninety days o'race
an' rack an' strain
Through all the seas of all Thy world,
slam-bangin's home again.
Slam-bang too much—they knock a

Then for a while M'Andrew focuses
his meditation upon some of the
blemishes of the men who run the
machines. Frequently his sailors de-
based themselves and put ugly scars
wee—the cross-head gibs are
loose,

But thirty-thousand miles o' sea
does give them fair excuse."

Then while reflecting upon the begin-
ning and contemplating the future of
the machine, he said:

"Ten pounds was all the pressure
then with which a man could
drive;

An' here, our workin' gauges given
165!

We're creepin' up wi' each new rig
—less weight an' larger power;
There'll be the loco-boiler next an'
thirty miles an hour!

Thirty an' more. What I ha' seen
since ocean-steam began
Leaves me no doubt for the
machine: but what about the
man?"

upon their souls. The fires of sin blackened their lives even as the flames blackened the ship's furnaces. M'Andrew pointed out that in travelling a million miles of sea some of his sailors had travelled an even greater distance away from God and the purposes for which they were created. But M'Andrew knew that the most important question must always be, "what about the man?" He says:

"'Tis the man that counts, wi' all his runs, o'er a million miles o' sea:
Four times the span from earth to moon . . .

But how far, O Lord, from Thee?"

Then thinking about the machine of the future M'Andrew said:

"In spite of knock and scale, of friction waste and slip

By thy great light, now mark my word

We'll build a perfect ship.

I'll never last to judge her lines

Or take her curve, not I.

But I have lived, and I have worked
Thanks be to Thee Most High."

From M'Andrew's day till now we have continued to perfect our machines until we have far surpassed M'Andrew's dream of "a perfect ship." The early steamship could hardly carry enough coal to provide the means of propelling itself across the ocean. But the new atomic ships now being launched can carry a full cargo around the earth twenty times or more without ever a thought of refueling.

Our machines not only carry us across the oceans and take us under the polar icecap, but they plow our ground, cook our food, refrigerate our

homes, make our clothes, balance our books, carry our messages, build our roads, and move our mountains. Some pictures were recently published showing the construction of the Suez Canal in the 1860's. They showed the dirt being removed in baskets, strapped to the backs of human beings. Then less than a hundred years later a single giant earth-moving machine could do the work previously done by thousands of men.

We have electronic brains equally as capable in the mental field. There are a great many physical and mental jobs which we can no longer afford to have done by "manpower" inasmuch as "machine power" is so much cheaper and more effective. If M'Andrew praised God for the machines of his day, what would he think of those of our time, capable of carrying us though the stratosphere at many times the speed of sound, or what would he think of the \$20,000,000,000 project to put a man on the moon? If M'Andrew lived among us, he would be sure to command us for our machines and equally sure to inquire, "What about the man?"

We just hope now that man has arrived on the moon, he will not create the sorry state of affairs there that presently trouble the earth. But whether here or on the moon, our most serious question will always be, "What about the man?" What about his honour, what about his faith, what about his future? How much personal improvement will we make this year?

An investment that pays five per cent. interest will more than double

itself in fifteen years. How much personal doubting have we done in that time? It is wonderful for us to be able to stand flapping our wings in preparation for our flight into space, but in the process are we getting any closer to God and our own eternal life?

Captain M'Andrew dreamed of building a perfect ship, yet he said "It's the man that counts." What our world needs is more perfect men.

For more than nineteen centuries now we have held up before our minds the example of a perfect man, and his greatest message was, "Follow me." With all of our ability, how well are we following him in his faith? How well are we following him in his works, or in the development of real character qualities in ourselves? As the high point in the most important sermon ever given, the greatest man who ever lived said, "By ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Our Father in heaven is the most perfect, and the most intelligent Being in the universe. He is a member of the highest order in existence. He has the greatest sense of values. He is God.

But what about the man? Man's eternal spirit is the literal offspring of God, and according to the natural laws of the universe, the offspring may someday hope to become like the parent. There is everything in remembering our heritage and constantly reaffirming it by the perfection of our own lives.

But generally we are not thinking very much about perfection in men. We live in the age of machines. We

occupy ourselves with armament, astronauts to the moon, and contests for supremacy in material things. What a wonderful world we could have if we could make an improvement in ourselves to match the improvement in the machines we operate!

Many years ago Harry Emerson Fosdick wrote an interesting book entitled, "On Being a Real Person." He detailed some of the items necessary if one desired to develop himself into a truly outstanding individual. And that is something we should work at a great deal harder than we do. But in the Holy Scriptures God has given his own specifications for developing life's values. It was intended that by following his formula every child of God should become "a magnificent human being" and eventually become even as God. But first we must get rid of the dishonesties, the disloyalities, and the immoralities that destroy so many of our lives and put perfection forever beyond our reach.

But in many ways a state of near perfection is a reasonable goal for us; for example, we can all be perfect in abstaining from tea and coffee. We can be perfect in freeing ourselves from the use of tobacco and alcohol. We can be perfect in the payment of tithing. We can be perfect in our attendance at Sacrament meetings. We can be perfectly honest and perfectly dependable and perfectly moral, and this with much less effort than we spend in developing perfection in our machines.

The book of Genesis says that Noah was a righteous man and perfect in

Continued on page 41

MORE ERRORS MORE DISTORTIONS

by Elder James R. Moss

● As members of the Church of Jesus Christ of Latter-day Saints, we believe the Bible to be the word of God “as far as it is translated correctly.”¹ The errors and omissions of uninspired scribes and priests throughout the centuries have distorted and removed many of the “plain and precious” parts of the pure gospel from present-day versions of the Bible.² This increases both the worth of our modern-day scriptures such as the Book of Mormon as a second witness, and the need to examine the New English Bible’s doctrinal content to determine its worth as a spiritual guide. For although the translators claim their purpose in undertaking the new translation was to modernise the language of the Bible, an analysis of the text indicates they “modernised” the doctrinal content as well in several places. Is it more correctly translated than the King James Version we generally use in the Church? Does it restore

any "plain and precious" parts of the gospel, or does it further distort and remove them?

As a guide to the correctness of any Bible translation, we have the benefit of the Prophet Joseph Smith's Inspired Revision of the Bible. Although Joseph never completed this work and we do not generally use it in the Church, it can still provide many helpful insights into biblical interpretation where the Prophet was inspired to correct and restore both doctrinal and historical content. If the New English Bible follows the Inspired Revision in doctrinal corrections of the King James text, we may assume it is a more correct translation than the latter one. If, however, it makes doctrinal changes in the King James text where the Inspired Revision retains the same content, or fails to correct doctrinal passages where the Inspired Revision does, we may assume it is a less correct translation and therefore less

worthy of our adherence than the King James version.

For purposes of brevity, only four areas have been selected for analysis: (1) the nature of God, (2) the condition of man, (3) the priesthood, and (4) the nature of charity. Much of this analysis is based on the pioneering work of Dr. Robert J. Matthews,³ to whom the author is indebted and expresses grateful appreciation.

The Inspired Revision (IR) corrects the King James Version (KJV) in three areas dealing with the nature of God in the Old Testament. First, the KJV says repeatedly that "the Lord repented" of an evil thought or action, a doctrine clearly fallacious as the Lord is perfect and therefore not in need of repentance. In each of these passages, the IR shows that it was someone else that repented. Exodus 32:14 in the KJV reads, "the Lord repented of the evil which he thought to do unto his people," but the IR correction

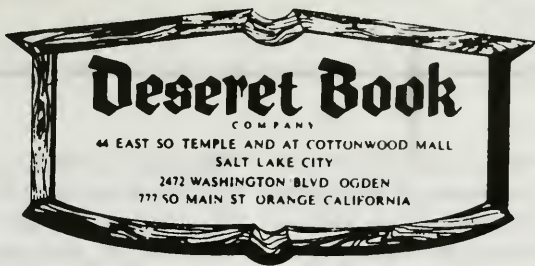
reads, "the Lord said unto Moses, if they will repent of the evil which they have done, I will spare them, and turn away my fierce wrath." Amos 7:3 and 7:6 in the KJV read "the Lord repented," but the IR correction reads "Jacob shall repent." And Jonah 3:10 in the KJV reads, "God repented of the evil" where the IR corrects it to read, "they turned from their evil way and repented."

The IR also corrects passages reading that the Lord hardened someone's heart. Exodus 4:21, 7:3, 7:13, 9:12, 10:20, 10:27, and 11:10 in the KJV all read that the Lord hardened Pharaoh's heart, but the IR corrects each verse to read that Pharaoh himself hardened his heart, not that it was caused by God. And Isaiah 63:17 in the KJV reads that the Lord hardened the hearts of the people, where the IR corrects this to show the Lord only allowed this to happen, not caused it. And finally, the IR corrects the KJV where it reads that an "evil spirit" or "evil" from God afflicted someone. 1 Samuel 16:14 and 19:10 in the KJV both read that an evil spirit from God troubled Saul, but the IR corrects this to indicate the evil spirit "was not of God." And Amos 3:6 in the KJV reads, "Shall there be evil in a city, and the Lord hath not done it?" where the IR correction reads, "Shall there be evil in a city, and the Lord hath not known it?"

How does the New English Bible (NEB) compare with the KJV and IR in these doctrinal areas? In each case the NEB follows the mistaken doc-

trine of the KJV rather than the correct doctrine of the IR. Where the KJV says the Lord repented, the NEB says the Lord "relented" or, in the case of Jonah 3:10, retains the same word. Where the KJV says God hardened someone's heart, the NEB says God made him "obstinate" or "stubborn" Where the KJV says an evil spirit came from God, the NEB agrees completely. Clearly, the New English Bible is no improvement on the King James Version in this doctrinal area. And the mistakes of the KJV are carried over into the New Testament as well. When the KJV text of John 1:18, "No man hath seen God at any time," is corrected by the IR to read, "no man hath seen God at any time, except he hath borne record of the Son;" the NEB not only retains the KJV error but reinforces it by reading "No one has ever seen God" in direct contradiction to the experience of both biblical and modern-day prophets.

The IR corrects mistaken KJV doctrine on the condition of man as well as the nature of God. In Acts 13:48, the KJV reads "as many as were ordained to eternal life believed," indicating the mistaken doctrine of predestination. The IR corrects this to read, "as many as believed were ordained unto eternal life." More specifically, in 1 Peter 1:20, the KJV reads that Christ was "predestined before the foundation of the world," indicating he had no freedom of choice in the matter. Again, the IR corrects this to show Christ was "foreordained" and not predestined. On the course of



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mortal progression, the KJV text of Hebrews 6:1 suggests "leaving the principles of the doctrine of Christ" to go on to perfection, which the IR corrects to read, "not leaving the principles of the doctrine of Christ" in direct support of the Saviour's statement to the Nephites⁴ and the great discourse of Nephi.⁵ And on the condition of man after mortality, the IR corrects the KJV's text in Romans 6:7 reading, "he that is dead is freed from sin," to read, "he that is dead to sin is freed from sin," showing a proper understanding of the spirit world.

How does the NEB compare in these doctrinal areas? Again, it follows the mistaken doctrine of the KJV rather than the correct doctrine of the IR. Acts 13:48 is rendered "those who were marked out for eternal life became believers," and 1 Peter 1:20 retains the same wording as the KJV. Hebrews 6:1 in the NEB says we should "stop discussing the rudiments of Christianity" while Romans 6:7 proclaims "a dead man is no longer answerable for his sin." And the NEB wanders even farther than the KJV in its treatment of the literal resurrection of the body. The beautiful statement of Job 19:26, "and though after my skin worms destroy this body, yet in my flesh shall I see God," retained exactly by the IR, is weakened in the NEB to the uncertain, "I shall discern my witness standing at my side."

What of the priesthood? The IR supports the KJV in Mark 3:14, John 15:16

Acts 14:23, 1 Timothy 2:7, and Hebrews 5:1 that men are to be "ordained" to the priesthood, a very specific ordinance, and in Hebrews 5:4 that this must follow the pattern of Aaron's ordination. But the NEB incorrectly substitutes the word "appointed," a secular function, for "ordained" in each instance, and changes Hebrews 5:4 so as to deny its function as an example for future ordinations. Moreover, in Ephesians 2:19—20 and 4:11—14, the IR again supports the KJV's emphasis that the Church of Jesus Christ must be built on a foundation of apostles and prophets, and that only through their priesthood leadership can we come to a "unity of the faith." But the NEB states only that the foundation of the Church was "laid by" the apostles, implying they are no longer needed, and that "we shall at last attain to the unity inherent in our faith" rather than that being achieved only through priesthood direction. And in the area of priesthood powers, the NEB substitutes the weak and passive "allow" and "forbid" in Matthew 16:19 for the much stronger and correct "bind" and "loose" terminology that Jesus used to describe the sealing powers of the priesthood.

And finally, what of charity? Here again, the NEB proclaims false doctrine. While the IR corrects the KJV's text of 1 Peter 4:8, "charity shall cover the multitude of sins," to read, "charity preventeth a multitude of sins," the NEB errs even more in stating "love cancels innumerable

sins," a word substitution also followed in 1 Corinthians 13. Clearly, the NEB translators lack a clear understanding of the laws of justice and mercy and the atonement of Christ.

These examples could be multiplied, but the pattern should be sufficient to show that the New English Bible is not only not an improvement over the King James Version in doctrinal content, but is even less correctly translated in many areas. It fails to correct

many errors found in the King James Version and adds more of its own. As Latter-day Saints committed to truth, we should not base our knowledge of the gospel on any work so contaminated by the learning of men.

Footnotes:

- 1 8th Article of Faith.
- 2 See 1 Nephi 13:20—29.
- 3 Joseph Smith's Revision of the Bible.
- 4 3 Nephi 11:31—41.
- 5 2 Nephi 31:10—21.

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POETRY

ENGLAND

Give me a land

Where April showers refresh the faded green of winter's grass,
Where almond trees are massed in blushing bloom,
And flowering cherries shower white-petalled snow on those who pass,
Where pigeons, wheeling near their homing loft,
Enrich the sky with grey and silver wings.

Give me a land

Where grey spired churches rule the village square,
And white thatched hamlets, scattered here and there,
Relieve the natural contours of the rolling hills.
Migrating birds return here each succeeding year,
And so will I.
This land is mine,
And ENGLAND is her name.

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JESUS

The world was dark and in it men
Groped blindly for the way to go.
Their Father, gazing down on them
Sent Jesus Christ—the way to show.

Now what was Christ to those poor
men?

What is He to us here and now?
The Light—the Way—the Great Amen.
The Sunshines beam and rains bright
bow.

Is He not the water cool
Which flows along the dry hot waste?
Or clean reflective, still green pool
Which we'd rush by in daily haste?

Does not His light, just like a lamp,
Shine through the darkness and the
gloom.
Beckoning wanderers—cold and damp,
Into the warmth of a well lit room.

Where fire burns to ease the cold
And dry earths soggy slime away.
Where loves clean waters help to
mould
The spirits pure, as though 'twere clay.

Where feasts of Wisdoms flowing
words
Are given freely to the poor.
So that they grow as free as birds
To fly away, then back for more.

How can men thus enter in
This sunshine shelter from lifes storm?
Why—he who seeks to free from sin.
His soul—will knock from night 'till
morn.

And never will the lamp-light fail,
Nor will the 'door not ope'
For Jesus Christ has set loves trail
That all in Him may find their hope.

Rose Marie Beswick,
Luton Ward,
London North Stake

POETRY—2

A THOUGHT

Rose buds,
Swallow wings,
Stream runs,
Throstle sings,
Tree sighs,
All these things
Are of Thee.

Child cries,
Mother holds,
Valley bends,
Hill folds,
Faith grows,
Trouble moulds
Us for Thee.

Sister Gillian G. Brown-Lee
Bristol No. 2 Branch
England West Mission

THE MAYFLY

O Eternity! O Eternity! how shall I
grapple with the misery I must meet
with in eternity? John Bunyan "Pilgrims
Progress"

The Mayfly has a sorry life
It lives for just one day
It hatches, flies, mates, then dies,
That is it's single day.

To me it seems futility,
To have a time that short,
A thing of beauty for a day,
And then it's life is bought.

I too accept such a fate
But in, three score years and ten.
In a millionth of eternity
My mortal life is spent.

God gave me a body,
And commandments for its keep
But shall I spend eternity
In the highest or the deep.

The Mayfly has a happy life
It lives free of Satan's reach
But the Mayfly's life, to my life
Is but a pebble on a beach.

Wilfrid Braithwaite,
Manchester Stake

TRIUMPH

And they mocked Him, saying come down off thy cross and save thyself.

If He had thought of self he never would have been upon the cross.

Oh! littleness of men, shall love be then so little?

This was Messiah, this was the love Divine made manifest.

This was the valiant one forgiving all: not cowed, not broken, but triumphant.

And the Heavens veiled themselves with clouds, before the deathless majesty
of Christ.

You cannot slaughter love, although you nail it to a myriad tree,

It will rise up and sunlike ascend with it's 'God'!

You crucify yourselves with twisted thoughts and evil deeds, you are the
crucified.

And love, the resurrected, comes back to free you from your crosses,

On the hill of Calvary, and shine the love star of God.

And the "Love Star" shall shine till he embraces all the world.

Evelyn Duncan Robinson
St. Aibans Ward,
London North Stake

HAVE CONCERN FOR OTHERS

by Elder Marion D. Hanks
Assistant to the Twelve

● IN THE EARLY DAYS of my service in the First Council of the Seventy, I observed in the records of a stake to which I was assigned that this stake had a very strong elders quorum. I was anxious to discover why. I asked the stake president in advance if we might hear from the three members of the presidency of that quorum at our Saturday night meeting. This was arranged.

The quorum president who spoke was a professional man who had been very faithful in the Church but whose duties had made it difficult for him to devote time to active leadership, and so he had really never before held an office. Now he had been called to be the president of the elders quorum by a wonderful man who believed in him and in his potential, and he took the assignment. He wanted to succeed in it, so he worked and prepared himself and got some good help and started out. He told us how he had divided



the elders quorum area into certain segments. He and a companion had taken one segment, his counsellor and a companion another segment, and the other counsellor and the secretary, each accompanied by a companion, also took segments of the quorum area.

They had started out with what I understand to be the spirit of home teaching in our time, although they were working under a little different programme in their elders leadership. They decided that an occasional visit just would not do the job, because this quorum was quiescent, to say the best. In fact, when the leaders were chosen, there were scarcely any others they could count on. So the president and

his counsellors, with companions, visited these homes, humbly and earnestly trying to get involved in the lives of the men and their families. At the end of the quarter they shifted areas, so that at the end of the year (they had not quite finished the year, actually) all of the members of the presidency had become deeply indented with every man in that quorum.

This choice leader bore his testimony of gratitude for the opportunity he had had and sat down in tears. I leaned to the stake president and said, "I understand." He said, "Wait a minute."

The first counsellor was a young sales executive who had invested great imagination and creative ability in his leadership. He was charged under the programme with the responsibility of the church service of the men, and this meant temporal and religious activity projects. Their temple attendance was high, their quorum attendance uniquely high, their sacrament meeting atten-

dance wonderfully strong. They had projects of all kinds. I remember his mentioning one. They had assigned every man in that rural stake to grow a little porker to sell, but the market went down. He turned around and said to the president with a smile, "I forget how much money we lost on the project, president, but every single man in the quorum responded to the challenge and was involved."

When he sat down, I thought I knew why this quorum was what it was, so I leaned to the president and said, "I understand." He said, "Wait a minute."

We then had called to the pulpit a young farmer, married, with several children.

He said, "When the stake president asked me to be the second counsellor in this quorum of elders I said, 'Who are the others?' He said, 'Brother _____ and Brother _____.'

And I said, 'I don't know those fellows very well. Do they intend to succeed, or are they going to fail?' The president said, 'We assume they intend to succeed.' And I said, 'Don't assume it; ask them. If they intend to succeed I will take the job. If they are going to fail, I don't want anything to do with it. I am not about to get associated with an outfit that starts out to fail.'

"Well," he said, "the president asked them and they said they intended to succeed, so I took the job. Now," he said, without the trace of a smile (and I think it was really a guileless statement, although all of us laughed a little), "I want to tell you that these are successful priesthood leaders.

They are great, successful priesthood leaders, and the reason they are is me."

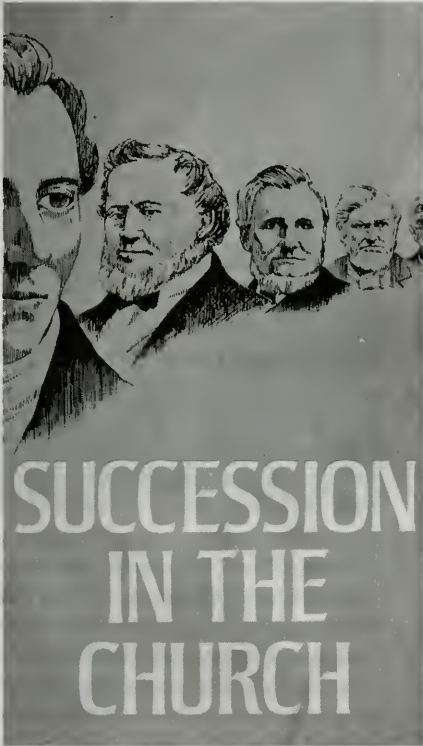
Let me quickly tell you again, he was not being immodest or arrogant. The people responded. They knew him

In those days his assignment would make him chairman of a committee called "fact-finding," "statistical," or "reporting," as we came to say. I wonder how many of you would get the fire charged in your veins with that nomenclature. Somehow it did his. He really believed that his assignment was the most important in the Church. He knew that successful priesthood leaders cannot really do their jobs unless they have a clear concept of where they are going and a foundation of facts upon which they may move. He supplied that. He knew more about the men in that quorum, I feel quite certain, than almost any other comparable officer in a quorum in the Church. And it expressed itself, this concern, with a quorum that had come alive.

I would like to bear a testimony of appreciation and deep respect for you who serve in the Church, who have the courage and the faith to face up to circumstances that are often quite difficult, maybe even depressing, but you do it. God bless you to remember that while the results may not be as spectacular as in this choice quorum, it is a certainty that if you, with honesty and integrity and a sense of your commission, seek to do the job the Lord has called you to do, wonderful results will occur.



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FAMILY HOME EVENING

THE BLESSINGS OF ADVERSITY

by Elder A. Theodore Tuttle
First Council of Seventy

This is not an official Home Evening lesson, but its message is one which we believe could be usefully given to a family of teenagers.

● **WHEN I WAS** in seminary class many years ago, we had a lesson entitled "Sweet are the uses of Adversity." The thing I remember most about that lesson was that it seemed to be a paradox. It was difficult to understand how adversity could be sweet. I was not aware of the great significance the lesson had for me, yet, as is often the case, the teachings of our youth return again and again to our memories oftentimes with greater significance and meaning than they had when they were taught. So it has been with this lesson, and in the intervening years I have learned something about the truth of this statement.

Adversity, in one form or another is the universal experience of man. It is the common lot of all men to experience misfortune, suffering, sickness, or other adversities. Oftentimes our work is arduous and unnecessarily demanding. Our faith is tried in various ways—sometimes unjustly tried. At times



it seems that even God is punishing us and ours. One of the things that makes all this so hard to bear is that we ourselves appear to be chosen for this affliction while others presumably escape these adversities.

On one occasion, in the presence of the Prophet Joseph Smith, someone commented that a person was suffering affliction because of his sins. The Prophet Joseph responded that that was an unhallowed statement to make—that afflictions come to all.

Henry Ward Beecher said, "Affliction comes to us all, not to make us sad, but sober; not to make us sorry, but to make us wise; not to make us despondent, but by its darkness to

refresh us as the night refreshes the day; not to impoverish, but to enrich us."

Too often we are shortsighted as we view the effects of adversity upon us. We fail to see the purifying and refining effect wrought by the flames of adversity. These flames are not meant to consume but only to purify us. Disguised as adversity, blessings are showered upon us.

Recently after administering to a seriously afflicted infant, a man who was present observed: "This is one of our finest and most faithful families. I don't know why they should be thus afflicted." Some misunderstand. It does not necessarily follow that righteousness immunises us against adversity. Elder Harold B. Lee has observed that living the gospel of Jesus Christ is no guarantee that adversity will not come into our lives; but living the gospel does give us the strength and faith and power to rise above that adversity and

look beyond the present trouble to the brighter day.

William Cowper, a noted English poet returning home one night in a dense London fog became completely and hopelessly lost. Try as he would, the driver could not find his home. Finally, the cabby stopped and said, "It is hopeless." Alighting from the carriage, Cowper groped his way to a doorway—to find that he was on his own doorstep. He went in and penned these lines, now the lyrics of the hymn, "God Moves in a Mysterious Way His Wonders to Perform."

"Ye fearful Saints, fresh courage take;

**The clouds ye so much dread
Are big with mercy and shall break**

In blessings on your head.

"Judge not the Lord by feeble sense,

**But trust him for his grace;
Behind a frowning providence
He hides a smiling face."**

"Out of the lowest depths," Thomas Carlyle has said, "there is a path to the loftiest heights."

We cannot indulge ourselves the luxury of self-pity. Ours is the duty to seek the path that leads us upward. Lives of great men teach us that many of them rose to significant achievement because of their adversities.

To those who this day are weighted down by adversity, I suggest this thought from Robert Browning Hamilton:

"I walked a mile with Pleasure.

She chattered all the way,

But left me none the wiser

For all she had to say.

"I walked a mile with Sorrow,

And ne'er a word said she;

But, oh, the things I learned from her

When Sorrow walked with me!

Those who have been driven to their knees in weakness, grief, and humility commune with God not in the learned clichés of prayer, but in heartfelt, soul-revealing communion. And when our Father sustains and assures a tested faith and a tested love, they learn the sweetness of adversity.

While living the gospel will not necessarily temper the elements, it will temper you so you can endure the trials of life without despair and can overcome with patience your afflictions.

Sweet indeed are the uses of adversity. If we bear adversity well, we can learn the principle enunciated by Moroni: ". . . wherefore, dispute not because ye see not, for ye receive no witness until after the trial of yours faith." (Eth. 12:6).

It takes faith, too, to believe what Lehi taught:

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam felt that men might be; and men are, that they might have joy." (2 Ne. 2:24-25.) But we all need to keep in mind that joy is oftentimes camouflaged in the robes of hard work,

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LARRY
THOUGHTS OF YOUTH

sorrow, sickness, and a tested faith.

The trials and adversity experienced by the pioneers who crossed plains and mountains to reach and build in the Great Salt Lake Valley were related by President J. Reuben Clark, Jr., in his address: "To Them of the Last Wagon."

" . . . The wife, soon to be a mother, could hardly catch her breath in the heavy, choking dust, for even in the pure air she breathed hard from her burden. Each jolt of the wagon, for those ahead had made wagon ruts almost 'ex' deep, wrung from her clenched lips a half-groan that she did her best to keep from the anxious, solicitous husband plodding slowly along, guiding and goading the poor dumb cattle, themselves weary from the long trek. So through the long day of jolting and discomfort and sometimes pain, sometimes panting for breath, the mother, anxious only that the unborn babe should not be injured, rode, for she could not walk; and the children walked, for the load was too heavy and big for them to ride; and the father walked sturdily alongside and prayed . . .

"Then the morning came when from out that last wagon floated the cry of the newborn babe, and mother love made a shrine, and Father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again, swaying and jolting, while Mother eased as best she could each pain-giving jolt so no harm might be done her, that she might be strong to feed

the little one, bone of her bone, flesh of her flesh. Who will dare to say that angels did not cluster round and guard her and ease her rude bed, for she had given another choice spirit its mortal body that it might work out its God-given destiny?" (*The Improvement Era*, November 1947, p. 705).

Why should we then ask God for relief from adversity when we as a people have been made strong by adversity? Rather let us search our hearts to learn the Refiner's purpose in our lives. May we all come to know that God is still in his heaven and rules in the world, and that in the providence of a loving Father, "all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

LEARNING

by Joseph Smith

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.

OUR PARAMOUNT OBLIGATION

I BELIEVE the paramount obligation resting upon the Christ. His Church, while standing practically alone amongst all the Christian churches, is boldly declaring that Jesus is the Christ, the Redeemer of mankind.

We must not fail in this very definite responsibility. There are many among the religious teachers of the world who are making compromises in this respect. It is not long since Colonel Ingersoll, the gifted agnostic, said, "For the man Jesus I have the highest admiration. I gladly pay to him the homage of my tears. But for Jesus as the Son of God, I will have nothing to do with him."

I regret to say that many of the modern religious teachers have adopted the view expressed by this well-known unbeliever. Not long since I read again the Book of Mormon and found that on almost every page Jesus is declared to be the Son of God and the Redeemer and Saviour of the world. This may also be said of the revelations given to the Church through the Prophet Joseph Smith as recorded in the Doctrine and Covenants.

What is there left if you eliminate Jesus as the Son of

by Elder Alma Sonne, Assistant to the Twelve

God? It is the foundation of our faith. Surely, no Church that is instrumental in destroying Christ's divinity has any right to be called a Christian church.

Many years ago, H. G. Wells was invited to write down the names of six men who stood, as it were, on the corners of history. He did not hesitate in writing the first name, which was Jesus of Nazareth, and then as if he wanted to apologise, he quickly remarked, "I am not a Christian. I am a writer of history," implying no doubt, that he had not accepted the deityship of Jesus Christ.

So the mission is resting upon you and me and the missionaries of the Church to proclaim in our messages that Jesus is the Christ, the Son of the living God, and that he did in reality rise from the dead and appeared to his friends and disciples, and proved beyond any question of a doubt, that death is not the end, and that we are expected to obey his commandments which he has given through holy men, called prophets.

May we be qualified and anxious to discharge this important responsibility.

FOR TEENAGERS—2

ARE YOU PREPARED FOR YOUR CALL?

by Elder James R. Moss

● **ARE YOU PREPARED** to be an effective missionary of the gospel? Are you prepared for leadership responsibilities in priesthood quorums and auxiliary organisations? Are you prepared to be a true Latter-day Saint and fulfill the great destiny that may be yours in the Church of Jesus Christ?

In the October, 1967, General Conference of the Church, President Harold B. Lee, then a member of the Quorum of the Twelve Apostles, announced some startling projections of Church growth and development that emphasize the need for you to become well prepared in each of these areas.

By the year 1985, just 15 short years from now, Church membership will have increased to nearly 8 million members, with over 200,000 in Great Britain.

Are you prepared to help bring these people into the Church?

In that year there will be 1,000 stakes in the Church and 10,000 wards requiring the selection each year of 200 new stake presidents and 2,300 new bishops, 1,500,000 new ward positions will be created, along with 300,000 new stake positions.

Will you be prepared to fill them?

Relief Society enrolment will increase to 692,000, Sunday School average attendance to 2 million, MIA enrolment to 1,387,000 and Primary enrolment to 1,047,000. Each of these auxiliaries will need thousands of new officers and teachers.

Will you be prepared to become them?

And you may not need to wait until 1985 to be given these responsibilities, for already many important positions

in the Church are being filled by members in their teens or early twenties. In this country and throughout the Church it is not uncommon to find a ward YMMIA president who is 18, a stake missionary who is 19, a district Sunday School superintendent who is 20, or a counsellor in a branch presidency who is 21.

Will you be prepared for such a call at such an early age?

We have many members of bishoprics, stake high councils, and heads of ward and stake auxiliaries in their twenties. With these increased responsibilities come increased authority.

Will you be prepared to exercise that authority wisely? Will you be pre-

pared to counsel others who will rely on your judgment and knowledge of gospel doctrines and programmes? Are you prepared now? If not, will you be prepared then?

There have been many instances in the history of the Church when people have had great responsibilities thrust upon them with little warning. One of the best known examples is the challenge faced by Brigham Young following the death of the Prophet Joseph Smith. As President of the Quorum of the Twelve Apostles, the responsibility for leading the Saints on their western migration to the Salt Lake Valley fell to him. Fortunately, he was prepared to meet that challenge.

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He had been a member of Zion's camp in 1834, marching at the head of a small group of men within the camp under the direction of Joseph Smith, helping relieve the suffering of the Saints in Jackson County, Missouri. He later obtained great practical experience in leading large groups of people when he superintended the removal of some 12,000 members of the Church from Missouri in the early months of 1839 while Joseph Smith was held in the Liberty Gaol. As a missionary in Great Britain in 1840, he organised a permanent shipping agency and emigrated over 1,000 souls to the stakes of the Church in the United States. When the time came and the responsibility became his, Brigham Young was well prepared to provide the leadership the Church so desperately needed.

Other men who eventually became leaders in the Church also received great responsibilities at an early age. Joseph F. Smith, the sixth President of the Church, was called as a missionary to the Hawaiian Islands while only 14 years of age, and served faithfully and well for three years, having been prepared in his early youth by his great mother, Mary Fielding Smith, in the absence of his martyred father Hyrum.

Heber J. Grant, who succeeded Joseph F. Smith as President of the Church, was called as a stake president at the age of 23, and as an Apostle at age 25.

More recently, Elder Thomas S. Monson was called to be a bishop

when only 22, and five years later was called as a counsellor in a stake presidency. His call as a mission president soon followed, and at the time of his call to the Quorum of the Twelve Apostles, he was just 36 years old. But when each call came, Elder Monson was well prepared for the responsibilities he was given.

But how about you? How can you become prepared for the positions of trust and responsibility that will be yours?

One thing you must do is learn as much as you can about the principles and ordinances of the gospel of Jesus Christ. The Lord revealed to Joseph Smith that you must "Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire you shall have my Spirit and my word, yea, the power of God unto the convincing of men"¹

And one of the keys to the great missionary successes of the Sons of Mosiah was that "they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God."²

In addition to learning the important gospel principles, the Lord expects us to also become educated in other areas. As Elder Marion D. Hanks once said, "There is so much to learn and so many reasons to learn it, and one of the most important reasons is that God expects us to be able to meet on their level the most intelligent, effective,

FOR TEENAGERS

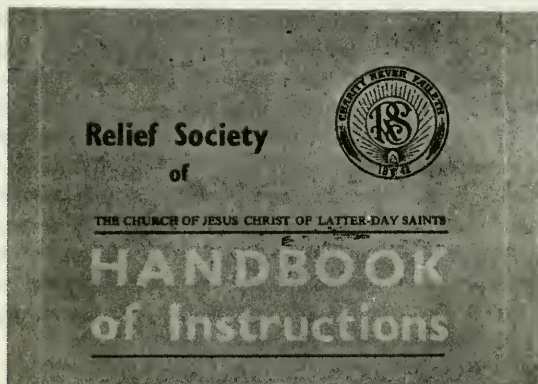
educated thinkers in the world, and to hold our own."3

An analysis of the suggested areas of study commanded by the Lord in the great Olive Leaf revelation indicates that among other things we should learn history, geography, languages, geology and politics—all "that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."4

But education, both spiritual and secular, is not enough. What else must you do to become prepared for your future role in the Church? A second

important thing is to develop spirituality in your life through continual participation in such spiritual experiences as fasting and prayer. The record of the Sons of Mosiah continues. "But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God."5

At one time during the mortal ministry of Jesus Christ, His disciples failed to heal a young man possessed of an evil spirit. When they came to the Saviour asking "Why could not we



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cast him out?" Jesus rebuked them for their unbelief, adding, "this kind goeth not out but by prayer and fasting."⁶

Brigham Young is said to have stated in his later years that there was never a time after he joined the Church that he was not spiritually prepared to perform any ordinance of the gospel within five minutes of being asked.

Can you say that? Are you prepared now to exercise your faith, to pray with a troubled friend who comes to rely on you, to exercise the powers inherent in the priesthood when you receive that great calling?

Or would you have to go off for a day to fast and pray in an attempt to get yourself spiritually in tune? Start now to develop spirituality so that when the time comes, you will be prepared.

Finally, be willing to accept what you may consider to be small responsibilities in the Church now and perform them well, thus gaining good experience and growth to prepare you for greater responsibilities in the future. The Lord has encouraged us to "be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."⁷ Brigham Young began his preparation to lead the entire Church in its western migration by leading ten men in the march of Zion's Camp. You can't expect to be prepared for or given great responsibilities in the Church unless and until you have accepted and effectively discharged small ones.

You have a great destiny in this

Church as it has a great destiny in this world. Through learning the principles of the gospel, developing spirituality and accepting small responsibilities now, you will be able to answer "Yes!" when the future asks "Are you prepared?"

Footnotes:

1 Doctrine & Covenants 11:21.

2 Alma 17:2.

3 B.Y.U., 1 August 1967.

4 Doctrine & Covenants 88:77—81.

5 Alma 17:3.

6 Matthew 17:14—21.

7 Doctrine & Covenants 64:33.

TASTES GOOD

by Joseph Smith

This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.

GIRLS PRESERVE YOUR PURITY

by Bishop Walter Stevenson,
London Stake

IN HIS BOOK "Bandoola" Col. Williams (Elephant Bill), tells of a young forest assistant's first experience of getting a herd of elephants across a river in flood. The elephants milled around until a young female struck out to swim across then all the others followed. The young forest assistant expressed his surprise that the one to lead them across should be a young female and not one of the big tuskers. The Burmese elephant boy said, "Well Thakin, men will always go where women go, but women will not always go where men go. Why should elephants be different."

This simple statement by an uneducated Burmese elephant boy is wisdom indeed, I would that our girls would learn this simple truth. I spend much time helping girls and boys and married couples sort out their marital problems and love lives and I am appalled by girls lack of understanding of men, and by the gullability of women today.

There is much talk today about equality of the sexes, emancipation of women, and of this being a man's world. The sexes never have been and never will be equal in the sense that some try to make them. Men and women are not only different physically and emotionally, they have different roles to play.

Man was built for, and ordained to work, overcome and subdue (see Genesis 3-23 and Moses 2-28), and was endowed with physical strength and an aggressive spirit for this purpose, he is basically a hunter and protector.

Woman was made to be a mother her purpose is to bear and raise children, to love, pacify and educate them. To this end she was designed and given what we call the maternal instinct, and the emotions and physical stamina to go with it. While man cannot bear children he will never be equal to woman, and so long as woman preserves her femininity she will never be equal to man.

Women, as part of their feminine make up, long to be loved and needed. Ever since the fall of Adam, licentious men have exploited this need to suit their own ends. Men have been exploiting and seducing women ever

since the sons of Adam went astray. Today women are deceived, seduced and deluded by exactly the same methods as a thousand years ago. So much for emancipation.

To a women love and sex are synonymous but to a man sex and love are two entirely different things, it is possible for a man to have a perfectly satisfying sexual experience with a woman he has never seen before. If only women would understand this fact, much of the unhappiness that I have to deal with could be avoided.

Girls, honour your body, it is a temple of God and he has given us the Word of Wisdom, and laws of morality

J. B. PHILLIPS

The New Testament



in Modern English

EXTRACT: further, you should consider this, that if there is to be no resurrection what is the point of some of you being baptised for the dead by proxy?

1 Corinthians 15:29

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to keep it pure. This is the last dispensation. God is choosing parents for choice spirits who will usher in the Millenium. This business of sex, marriage and morality is part of God's plan, it is the means by which spirits can come to this earth—THE ONLY MEANS. The purpose of marriage is to build a bridge for spirits to enter this world, and to create the atmosphere for their proper upbringing and education "That man may fulfill the measure of his creation."

On earth we can build a family unit with the spirits the Lord entrusts to our care, that will last for eternity. Jesus Christ told us to build treasures in Heaven. What are the treasures we can build in Heaven? Priesthood, knowledge, personality traits and developed talents, and family members who are sealed in the Temple. The Temple is the door to the Celestial Kingdom and exaltation, and you cannot go to the Temple if morally unclean. Satan exploits this to the full. "Live for today, have fun, avoid responsibility, free love, no disgrace in fornication it is the thing," he says. Yes, it is the thing today. The thing that is destroying us. Many girls today only experience love affairs, not love.

We are not placed on Earth to fail, we are here to obtain glory and it is the women who set the standard and lead the way. The old saying "The hand that rocks the cradle rules the World," is very true. Men always have and always will. follow women.

Girls, you are God's chosen creatures; you are co-creators with

him, without you his plans would fail. **DON'T SELL YOURSELF CHEAP**, realise your full value and don't worry about depreciation. We cannot sin and get away with it. Most sin can be forgiven but the consequences of sin remain with us and has to be borne. I have had many weeping girls in my office testifying of this fact. When a choice girl indulges in sexual sin, she becomes soiled and second hand and remains so. This, and the psychological effects of it, ruin many marriages, causes much unhappiness, and many delinquent children.

They say that it is no disgrace to have an illegitimate child today. That may be so in the eyes of the world, but it is not the Lord's way, very few of these children have a normal family upbringing. Everyone loves a baby, it comes into the world pure and undefiled, but, when the child starts toddling and prying it needs constant attention, a mother, and a father. A girl alone who has to earn a living, either has to put the child in a home, or in the care of someone else, losing the mother child relationship which is so important.

If the mother puts the child in a nursery during working hours, when she sees it in the evening she is often too tired and ill equipped to give the child the attention it demands from a mother. The mother has little time for social life and meeting a good man who might marry her, this leads to a feeling of resentment to the child, or sometimes to a life of promiscuity with all it's attendant evils. A single woman with a child is easy prey for

the wrong kind of man.

The Lord's plans are perfect. He is our creator and He knows in what environment we function best, and can be best prepared for celestial glory. We cannot go against God's plans and be happy. Girls of the Church I beseech you keep pure, preserve your dignity and your femininity, set the standard, be true to the standards set by God and choose your boy friends carefully and The Lord will bless you abundantly.

IT'S THE MAN THAT COUNTS

continued from page 9

his generation. Enoch was also a perfect man, and under his teachings, his people so perfected themselves that the entire city was translated. The scripture says, "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24.) If the people living in the city of Enoch could be perfect, then the people living in your city and the people living in my city can be perfect also.

There are some people who maintain that it is very difficult to live the religion of Christ, and for some people any religious effort is difficult. But what kind of person would you expect to be most severely tempted by dishonesty or immorality or profanity? Or what kind of person would you expect to have the most difficulty in abstain-

concluded on page 42

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ing from drunkenness or from betraying his country? The ones suffering the strongest temptations from evil would likely be those living closest to evil.

It has been pointed out that no-one ever fell into a mud puddle who didn't first go too close to it. We are not necessarily complimenting ourselves when we boast of the difficulty we have in living our religion, just as we would not be complimenting ourselves to confess difficulty in restraining ourselves from being thieves and murderers.

It is not difficult to live the religion of Christ if that is what we really want to do. That is, it is just as easy for an honest man to be honest as it is for a dishonest man to be dishonest. It is just as easy for a faithful man to be faithful as it is for an unfaithful man to be unfaithful. In fact, it has been said that one can get to heaven on half the effort that we usually burn up in going to hell.

We become godly or moral or obedient, just as we become anything else, by practice. And only as we live the principles of the gospel can we really know of their truthfulness and value. It is the person who pays his tithing who believes in tithing. It is the one who observes the Word of Wisdom who knows the truth of the Word of Wisdom. It is the person who keeps the Sabbath day holy who champions it. And it is only the person who gives service who knows the joys of serving.

Jesus said, "He that doeth my will shall know of the doctrine." (See John 7:17.)

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WALES GRANT LAND REQUESTS —AT £1 A YEAR

ENGLAND CENTRAL MISSION

President Clifton I. Johnson recently announced that the Church's land requests for chapels in North Wales have been accepted. Now for the first time since Missionary work began there 120 years ago, the saints will be able to worship in their own chapels instead of schools and public halls. The first chapel will be built in Wrexham, then one in Rhyl and a third in Cheshire. Land requests by the Church in years past have been unsuccessful, but suddenly councils in North Wales have taken special interest in the Church. President Donald Porter of the Wrexham Branch said that "We were thrilled to hear that suddenly our request had been accepted and passed by the Wrexham Council for a choice site in one of Wrexham's finest housing estates. This is a real miracle for not only is the Council granting us the land, but it is leasing it to us for £1 a year for 999 years.

The Branch, with a membership of 168, is one of four in North Wales, and there are 900 members in the Wales North District. District President Colin Birt tells us that Mormonism in Wales has been rich with history. In the mid-1840's the famous Welsh missionary, Dan Jones, returned to his homeland for three years. He worked in Trelawnyd, which is eight miles from where Rhyl Chapel will be built, and converted 3,603 Welshmen to Mormonism. This number included the entire population of Trelawnyd. These hundreds of Welsh people were encouraged to emigrate to the United

States, and became the backbone of the now famous Tabernacle Choir. It was 119 years ago that the first Mormon choir sang in Utah's valley of the Great Salt Lake. These singers were predominantly Welsh.

Once again the Welsh people are accepting the gospel and joining the Church, but nowadays they are staying in their homeland and building up the Church here.

ENGLAND EAST MISSION

On August 4, the NORWICH branch entertained the HAMBURG Youth Choir on the eve of their concert in Norwich. The evening began with in-



Margaret Sutherland

teresting games in which both nationalities had great fun as well as getting to meet each other. The Norwich members then produced their version of "From Here to Eternity" in the form of a Roadshow, which entertained the 130 persons present.

After a delicious refreshment break, the choir replied by their girls dancing to some interesting Israeli tunes, and the choir singing English and German folk songs.

The choir was composed of young members and their leaders from the HAMBURG Stake M.I.A. For over a year they have trained and planned for this short tour of the British Isles, having such social evenings in Norwich and Birmingham as well as giving concerts in London, Norwich and Northampton. Where possible they stayed in the homes of the local saints, and brought with them good wishes and good will from the people in Hamburg. After their concerts they went for a week's camping holiday in the Lake District.

SCOTTISH MISSION

Kathleen Sutherland of the ABERDEEN Branch, left at the end of August for a full time mission. She had been a member of the branch for the past four years and has always been associated with the children, having served as a Primary Mother and a counsellor, a Co-ordinator in Sunday School, and Chorister in Junior Sunday School, as well as many other positions.

On August 3, Margaret Strachen of the Aberdeen Branch, along with Dis-

PEOPLE AND PICTURES



trict Leader Glen Warner and his companion Elder Rodney McPherson, presented Lieutenant Colonel B. M. Hamilton, M.B.E., Scottish Infantry Depot, Gordon Highland Barracks, Bridge of Don, Aberdeen, with three large volumes of "Meet the Mormons" "The Restored Church" and "Book of Mormon." The Lieut Colonel accepted the books which will be placed in the Depots' Library for the Infantry to read.

Sister Strachen is Public Relations Director for the Aberdeen District and has already placed books in the Central Library in Aberdeen. With the Missionaries' help she is now contacting the Universities, Colleges and

**Sister Strachen presenting books to
Lieut. Colonel B. M. Hamilton.**

schools in order to present books to them also.

On August 8, the Aberdeen Branch held a "Farewell Party" for Brother and Sister Dunlop who are returning to their native land, New Zealand. James Dunlop was 1st counsellor in the Branch Presidency and his wife Frances served as Relief Society President until a few weeks ago when she gave birth to their son, Gale. They came from New Zealand 3 years ago, as Brother Dunlop was studying Philosophy; he qualified as a Doctor of

Philosophy last June. Branch President Alastair Smith presided at the party and acted as M.C. As the Dunlops love Scottish dancing there were plenty of reels, jigs etc., danced that night. A lovely Mohair travelling rug was presented to Brother and Sister Dunlop by the eldest member of the branch, Brother John Thomson. Afterwards the programme continued with community singing and various solo items. Over 80 guests sang with feeling the last two songs of the evening which were requested by the Dunlops "We're no Awa tae bide awa" and "The Northern Lights of Aberdeen." Everyone had a glorious evening, and though sad at the thought of parting they were in a happy mood. The following evening Brother and Sister Dunlop gave their farewell talks in the Sacrament service and left the next day to motor through Scotland and England and spend a few days at the London Temple before catching the boat at Southampton.

BIRMINGHAM STAKE

Because of his new calling as a Regional Representative, it was necessary to release Derek A. Cuthbert as President of the Birmingham Stake. This was carried out at the Stake Conference on August 30th by Elder Marion G. Romney of the Council of the Twelve.

The new President is Robert J. Mawle, formerly 2nd Counsellor to President Cuthbert, with Stanley H. Woods as 1st Counsellor and Frank T Tennant as 2nd Counsellor.

President Mawle is 26 years of age,

probably one of the youngest Stake Presidents ever to be called, but he has a long record of service in the Church. This includes a 2 year Building Mission, which he served mainly at Crawley where he met his future bride. Previous to being in the Stake Presidency, he was District President of the Midlands North District in the Central British Mission, and has also served as Branch President of Lichfield and Ward Clerk of the Birmingham Ward. He is married to Myrtle Cunningham and they have 3 children with another baby due at the end of September.

President Woods who retains his position as 1st Counsellor is a member of the Walsall Ward. He joined the Church in 1961 and became Branch President of Walsall when the branch was formed in 1962, and has since played an important role in the great growth of the Church in this area. Before the Birmingham Stake was formed he was a member of the Leicester Stake High Council. He and his wife Margaret have two children.

President Tennant is known by many from the days when there was only one mission. He and his wife Joan have been members for approximately 20 years and their five children have been brought up in the Church. He has a long record of service in the Church, and for the past six years has been Bishop of the Birmingham 2nd Ward, being released at the previous Stake Conference when he was called to serve on the High Council.

Other changes announced at the

Conference were the release of Bishop Dennis Tisdale of the Birmingham Ward, and the formation of the Sutton Coldfield Dependant Branch into an Independent Unit.

David Mace was sustained as Bishop of the Birmingham Ward, with William Reeves as 1st Counsellor and Robert Bogle as 2nd Counsellor.

The Ward choir directed by John Craven sang "Come Dearest Lord" as prelude music in a flower filled chapel as the congregation waited with eager anticipation for the service to begin. This was a day they had looked forward to for a number of years, when an apostle of the Lord would come and dedicate their chapel.

Elder Marion G. Romney of the Council of the Twelve presided at the ceremony, with Bishop Alfred Slater conducting.

As well as Bishop Slater, speakers included former Bishop of the Ward, Brother Ernest Collins, Keith Nettleton and Bishop John Bowcutt of the Loughborough Ward. The Bowcutt family helped to build the Woodsetton chapel before moving to Loughborough, and they always promised to return for the dedication. Sister Bowcutt was also included in the programme and sang a beautiful solo. After the intermediate hymn Elder Romney spoke for some time Sacrifice, emphasising that no matter how hard we worked in building the chapels, or what we went without to pay for them, it was not really a sacrifice because the Lord always

showered so many blessings upon us to reward our efforts. He then offered the Dedicatory prayer.

The congregation then sang "Lord Dismiss us" and John Bond gave the benediction.

LEICESTER STAKE

Two million visitors attended the recent Nottingham Festival opened by H.R.H. Princess Margaret, to watch knights of old, jousting, and contesting in ancient skills, archery, balloon races etc., and to visit exhibitions of local industry. Amid all the excitement and bustle many hundreds entered the quieter portals of the Church's impressive centre, where the Leicester Stake and Central British Mission had combined to make an effective display. The visitors were directed through an arcade with posters concerning history and doctrine of the Church, then they were shown the film, "Man's search for Happiness." Afterwards they were presented with brochures and shown other Church literature. Hundreds of referrals resulted from the display.

The site was one of the largest at the Festival and covered 600 feet. Normally such a site would cost hundreds of pounds, but the Church received it free of charge, and they in turn provided a Child Care Centre.

Because of the tremendous success of this combined venture, the display will travel to other Festivals being held in the Midlands.

CONGRATULATIONS

MARRIAGES

Raymond James Vivian of Malvern and Julie Marlene Corbin of Powick, were married at the Worcester Chapel on August 8th. Bishop Smart performed the ceremony.

The bride made her own wedding dress and was assisted in making the bridesmaids dresses by her mother-in-law. She was attended by her sister Lyn as Chief bridesmaid, Anona Byrne, her missionary companion and Nicola Chapman from her Sunday School class. Roy Vivian the groom's brother was best man.

A reception had been arranged in the Cultural hall by the Ward Relief Society Sisters, and afterwards the couple left for a few days in London before flying to the Isle of Ibiza.

The marriage took place on August 22nd at the Lowestoft chapel of Susan May and David Vanyandt, both of Lowestoft. Raymond J. Godbold conducted the ceremony and Margaret Mills was the organist. The best man was Anthony Butcher.

A reception was held in the Cultural Hall, after which the couple left for the London Temple and then a honeymoon in Wales.

ENGAGEMENT

Lesley Root and Malcolm Grainge, both of the Lowestoft Branch, East Anglia District, England East Mission.

BIRTHS

April 30—To Brother and Sister Kennedy, Ilford Branch, England East Mission, a daughter, Emily Violet.

May 6—To Dennis and Ann Baldwin,



Susan May and David Vanyandt
Ilford Branch England East Mission,
a son, Adam Dean.

May 19—To Trevor and Pam Wright,
Ilford Branch, England East Mission,
a daughter, Donna Louise.

June 9—To David and Heather Brand,
Ilford Branch, England East Mission,
a daughter Karen Dawn.

June 17—To Mike and Marion Harris,
Southend Branch, England East Mis-
sion, a daughter, Nicola.

July 15—To Peter and Linda Darby,
(formerly Norwich Branch) now in
Canada, a son, David Peter.

July 23—To Frank and Irma Bowness,
Ilford Branch, England East Mission,
a son, Christian Tobias.

**One of the most beautiful brides
of the year—Julie Corbin and
Raymond Vivian.**